

THE
SAINTS
PRIVILEGE,

OR,

A Christians constant Advocate:

Containing a short, but most
sweet direction for every true Christian
to walke comfortably through this
valley of teares.

By the Faithfull and Reverend
Divine, R. SIBS, D. D. and sometime
Preacher to the Honourable Society
of *Graves-Inne*.



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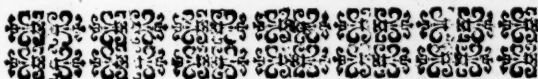
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THE SAINTS PRIVILEGE.

JOHN 16. 8,9,10.

When he is come, he shall reprove the world of sin, righteousness and judgement. Of sinne, because they beleeve not in me; Of righteousness, because I go to my Father; Of judgement, because the Prince of this world is judged.

Especially the 10. verse. Of righteousness, because I go to my Father and you shall see me no more.



OUR blessed Saviour descending from Heaven to Earth for the Redemption of man: after he had accomplished that great work, he ascended thither againe. And knowing his Disciples would take his departure very heavily, he

hee labours to arme them against the assaults of all griefe and sorrow that might otherwise oppresse them, and that by many arguments. Among the rest, this is not the least, that when he is gone away, he will send the Comforter unto them. God never takes away any thing from his children but he sends them a better. And this Comforter whom he promised to send shall beare them through in all their Ministry, all functions, and in effect hee thus bespeakes them. You my Disciples are to encounter with the world, Be of good comfort, my Spirit shall go along with you, and *he shall reprove the world of sinne, righteousness and judgement.* Of your selves you are too weake, but the Spirit shall strengthen you, and make way into the hearts of those that shall be saved, by convincing them of *sin, righteousness and judgement*; So that be not discouraged, the Spirit shall breath courage into you and make way for your doctrine. *When the Comforter is come, he shall reprove the world of sin, and of righteousness, and judgement: Of sin, because they beleeve not in me, Of righteousness, because I goe to the Father, Of judgement, because the Prince of this world is judged.*

There are three main parts of salvation.

Knowledge of our misery, knowledge of our deliverance, and a life answerable. The Holy Ghost shall worke all these, he shall Convince the world of their owne sinne, of righteousness by a Mediator, and of a reformation of life: So that the Holy Ghost shall goe along with you
in

in the carriage of the whole businesse of mans salvation. Where he begins, he makes an end. Where he Convinces of sin, he Convinces of righteousness, and then of a necessity of a reformation, he beares all before him, and he doth it in a spirituall order.

First, he convinces the world of sin, then of righteousness, then of judgement, because it were in vain to convince of the righteousness of Christ, unles he hath before convinced of sin; For who cares for balme that is not wounded? Who cares for a pardon that is not condemned? therefore he convinces of sin first. I have spoken heretofore of convincing of sin.

Here is a threefold convincing of sin, of righteousness, and of judgement, and every one of these hath a reason added thereto. *Of sin, because they beleeve not in me; Of righteousness, because I goe to my Father; Of judgement, because the Prince of this world is judged.*

The Holy Ghost begins with convincing of sin; what is this convincing? It is a cleare and infallible demonstration of our condition, It brings a commanding light into the soule, it sets downe the soule and takes away all cavils, all turnings and windings. To convince is to make a man as the Psalmists phrase is, lay his hand upon his mouth. Light is a convincing thing, now we see the Sun, we see it is day, though ten thousand men should say it is not day, wee would not beleeve them, because the convincing hereof is undeniable, that he must be an unreasonable man that gainsayes it.

I.
Convincing of
sin.

What is this
convincing.

So

So then, the Spirit of God brings a commanding light into the soule undeniable, thou art thus and thus, here no shifting, no winding and turning will serve the turne, when the Holy Ghost comes with this light. I do but plainly unfold this.

This Conviction of the Holy Ghost is not in generall onely, that all men are sinners, but particular and strong, thou art a sinner, and thou art in danger of damnation; And it is universall, taking in sins of nature, sins of life, sins of the understanding, will, and affections, and it is not of sinne onely, but of the misery by sin, of the danger, folly, and madnesse of sin, and of the aggravations that greaten sin: as of stifling so many good motions, withstanding so many meanes, abusing so many mercies. The Holy Ghost Convinces us throughly, that wee can have nothing to reply. Because I have spoken of this before, I am short. Beloved, unlesse the Holy Ghost Convince, there will be no Convincing, our deceitfull hearts have so many vvindings and turnings; proud nature armes it selfe with defences, as a hedge-hogg winds himselfe round and defends himself by his pricks. So you have many cloath themselves vvith strong words, ill translations upon others, frivolous mitigations, the way of the multitude, as vvith a coate of male to keep out this Conviction, that did not the Holy Ghost strike in hard vvith their consciences, Thou art the man; this vvork vvould never be done.

Quest.

But you will aske me this Question, how shall

vve

wee know common Conviction of conscience from this of the Spirit? for carnall men that goe to Hell are Convinced by a Common Conviction. What is this saving Conviction?

Answer, Common Conviction by the light of Nature is a weake Conviction; a little sparke will shew a little light, but it will not inlighten a roome, it must be the worke of some greater light, as the Sun; the Spirit is a strong light, stronger then naturall conscience. Naturall conscience and common light is of some breaches of the second Table. Naturall conscience never convinces of corrupt nature, but the Spirit doth most of all, as you may see in *David Psal. 51*. He resolves all into this, as if he should say, what should I tell you of my murder and adultery, in sin did my mother conceive me, so a true Christian doth not look to the branches so much as to the root.

Then againe, a naturall conscience when it convinceth a man, it is against his will, it makes him not the better man, he mends not upon it, but he is tortured and tormented; But a man that is convinced by the Holy Ghost, he takes Gods part against himselfe, he is willing to be laid open that he may find the greater mercy; So that there is a grand difference betweene common conviction of nature, and the conviction of the Spirit. The Conviction of the Spirit is the light of the Spirit, which is of a higher nature then that of naturall conscience, I will send the Comforter, when hee comes he will greatly inlighten and over-power the soule.

Ans.
1. *Difference.*

Psal. 51.

2. *Difference.*

H h

Again,

3. *Differe-
rence.**Vse.*

Againe, the Conviction of the Spirit sticks by a man, it never leaveth the soule: But that of an ordinary conscience it is but for a flash, and after they are worse then they were before. I must cut off these things, because the time is alwaies past upon these occasions before we begin.

Come we therefore to make some Vse. The Spirit doth convince of sin. But how? by the Ministry ordinarily, though not alone by the Ministry. Therefore we must labour willingly to submit to the Ministry convincing of sin. Conscience will convince first or last. Is it not better to have a saving Conviction now to purpose, then to have a bare desperate Conviction in Hell. O beloved all the admonitions wee heare, if we regard them not now, we shall hereafter, therefore labour to make good use of this Sword of the Spirit of God, and it is an argument of a good heart to wish, O that the Ministry might meet with my corruption, that it may be discovered to me to the full. A true heart thinkes sin the greatest enemy, and of all other miseries it desires to be freed from the thraldome thereof; For that defiles Heaven and Earth and seperates God from his creature. Its that that threw Angels out of Heaven, Adam out of Paradise. What imbitters blessings and puts a sting into all afflictions but sin? if it were not for sin we would take up any crosse, and beare any affliction more quietly then we doe.

Therefore as we desire to be saved, and to stand with comfort before God at the day of judge-

judgement, let us desire and endeavour to bee thoroughly convinced of sin. Take heede of resisting the Spirit of God in the Ministry: why are so many led captives of their lusts, but because they hate the Ministry of the Word, they looke upon it as *Ahab* did upon *Elias*, Hast thou found me, O my Enemy. They naturally are in love with their sins, and there is none so much hated as those that present themselves to themselves. A man take him in his pure naturals is a foolish creature, his heart rises against Conviction. You see the Pharisees, Wise men, Learned men, being convinced they hated Christ to the death; why? because he did uncombe them and discover the dead mens bones within. So many now a dayes that are convinced, have any that by life or speech discover their sin unto them, if it were possible and in their power to the death. Thus the Holy Ghost convinces of sin. But before I leave this point, let me adde this from the reason or ground of this Conviction [*Because they beleeve not in me*] That unbeleeve makes all other sins damnable, no sin is damnable if we could beleeve and repent. Therefore we are convinced of sin, because we do not beleeve: as we say of a man that is condemned, because hee cannot reade, therefore he is condemned, he should escape if he could read being for no great fault; So it is here, it is not beleeving in Christ and repenting makes all other sins deadly.

Mat. 23. 37.

The differing of one man from another is

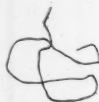
H h 2

their

their faith and repentance, some there be vvhose sins are greater then others, yet by the Spirit of God and Faith, they vvorke them out every day. It is Faith in the brazen Serpent that takes away the sting of the fiery Serpents.

I have done with the conviction of sin. Let us now come to speake of the conviction of Righteousnesse.

2.
Conviction of
Righteousnes.



Of righteousness, because I goe to my Father and you shall see me no more; It is a fit time for the Holy Ghost to convince Gods people of Righteousnesse when they are convinced of sin before, then they can relish Christ: Balme is balme indeed when the wound is discovered and felt, O then a pardon is welcome vvhhen the partie is condemned. The reason of this conviction of righteousness is, *because I goe to my Father, and you shall see me no more.* The Holy Ghost as hee sets on sin upon the conscience, so hee takes off sin by applying to the conscience the Righteousnesse of Christ, this is his office; first, to convince the world of sin; and then to convince of Righteousnesse, wherby we stand righteous before God.

And this Righteousnesse heere is not our owne inherent, but the Righteousnesse of Christ a Mediatour, God and Man.

The Holy Ghost convinces of Righteousnesse in this order of a fourefold gradation.

First, that there must bee a Righteousnesse, and a full Righteousnesse.

The second is this, that there is no such Righteousnesse in the creature.

Third.

A fourefold
gradation of
conviction of
righteousnesse.

Thirdly, that this is to be had in Christ the Mediator.

Fourthly, that this righteousness is our righteousness.

First there must be a righteousness, for wee have to deale with a God who is righteousness it selfe; and no uncleane thing shall come into Heaven, unlesse we have a righteousness, how shall we looke God in the face, or how can we escape hell.

I.
Gradation.

Now for the second, that it is not in any creature, men or Angels; we have not a righteousness of our owne; for there are divers things to be satisfied, God himselfe, and the Law, and our owne consciences, and the world. Perhaps wee may have a righteousness to satisfy the world, because we live civilly; O but that will not satisfy conscience; And then there must be a satisfaction to the Law, which is a large thing that condemnes our thoughts, desires, but God is the most perfect of all. Put case we have a righteousness of a good carriage among men, this will not satisfy God, and the Law, it will not satisfy conscience; men they are our fellow-prisoners, conscience will not be contented but with that which will content God, when conscience sees there is such a righteousness found out by the wisdom of God that contents him, else conscience will be always in doubts and feares.

2.
Gradation.

Thirdly, this righteousness is to be had in Christ. What is the righteousness of Christ?

3.
Gradation.

The righteousness of Christ is that righteousness that is founded upon his obedience, active fulfilling the Law, and passive discharging all our debts, satisfying Gods Justice; the meritoriousness of both of them is founded upon the purity of his Nature, all his sufferings and doings had their excellency from the personall Union of God and Man, in reference to which Union we may without blasphemy averre that God performed the Law, God died for us.

4.
Gradation.

Fourthly and lastly, this righteousness is our righteousness, the Spirit convinceth that this belongs to all beleivers, for it is better then *Adam* had, his righteousness was the righteousness of a man; This righteousness is the righteousness of a mediator; And it is such a righteousness, that when wee are cloathed with it, we may goe through the Justice of God, wee may have accessse with boldnesse to the throne of grace, and say, Lord I come in the righteousness of Christ that hath appeased thy wrath and satisfied thy justice: this the Holy Ghost convinces of.

Quest.

But you will aske mee, how doth the Holy Ghost convince me of the righteousness of Christ?

Ans.

I answer, First the Holy Ghost presents to the soule the knowledge of this excellent righteousness, and then creates a hand of faith to embrace it being proposed; you that are humble and broken hearted sinners, here is Christ for you. The Spirit of God doth not onely reveale the

excellency of Christ, but that this belongs to me, that Christ is given for me, and that revelation of the Spirit doth sway the soule, when the Spirit doth not tell in generall onely, that Christ is an excellent Saviour, but shall relate to a Christian soule, God gave Christ for thee: this swayes the heart to rest upon Christ, whereupon the marriage is made up betweene the soule and Christ, the soule saies I am Christs, and I give my selfe to Christ, and to whatsoever accompanies Christ: and then as it is in marriage, the persons by vertue of that relation have interest into each others substance and estate. So when this mysticall marriage is made up betweene Christ and us, wee have a right unto Christ by all rights, by titles of purchase and redemption; Hee hath purchased Heaven for us, and us for Heaven; all that Christ hath is ours, all his good is ours, our sinnes his, and his righteousness ours; So when the Holy Ghost convinces mee of Christs righteousness, and gives me faith to imbrace it, then Christ is mine with all he hath. By this I have spoken you may see how the Spirit convinces, doe but imagine what a blessed condition the soule is in when this match is made.

Bu: you will aske me, why is the sending of the Spirit necessary for the convincing of this righteousness?

I answer for divers reasons,

First, because it is above the conceit of man, that there should be such a righteousness of

Reason 1.

God-man; therefore it is discovered by the Spirit, and when it is discovered, the Spirit must open the eyes of the soule to see, els wee shall have a naturall knowledge of supernaturall things; for a man by a naturall knowledge may understand them, so as to be able to discourse of them, therefore to change the soule, there must be a supernaturall sight to see supernaturall things. A divell incarnate may know all things and yet want to see, onely the Holy Ghost gives inward sight, inward eyes, and works faith to see Christ as mine.

Reason 2.

Againc, the sending of the Holy Ghost is necessary for this conviction, because hee alone must set downe the soule and make the conscience quiet, who is greater then the conscience. Conscience will clamour thou art a sinner, the Holy Ghost convinces, in Christ thou art righteous. The Holy Ghost onely knows what is in the heart of God the Father, and in the heart of every man: He onely knows the intent of the Father to every Christian, and can answer all inward Objections and Cavils of flesh and blood raised up against the soule; therefore the convincing of the Holy Ghost is necessary. Howsoever Christ hath purchased our peace, yet the Holy Ghost must apply it: For the conscience is so full of clamours, that unlesse the Holy Ghost apply what Christ hath done, conscience will not bee satisfied: God the Father hath appointed Christ, and Christ hath wrought it, but the third person must apply

ply it to the soule, to assure us, that this belongs to us. The application of all good things to the soule that Christ the Sonne hath wrought, is the proper office of the third person. In civill Contracts here there must not onely be a purchase but a Seale, though Christ hath wrought righteousness for us, the Spirit must seale it to every soule, this righteousness belongs to you, Christ is yours with all that is his.

Againe, it must needs bee a worke of the Spirit, because flesh and blood is full of pride and would faine have some righteousness of their owne, the Jewes were of this temper, and it hath beene the greatest question from the beginning of the world till this day, what is that righteousness whereby wee must stand before God, but Gods Spirit answers all objections. Beloved, the best of us though in an estate of grace, if the Holy Ghost doe not convince us, wee shall bee in darkenesse and call all into question, therefore wee must not bee convinced onely at the first, but in a continued course of Christianity: unlesse the Holy Ghost doth this, wee shall fall into a dungeon of darkenesse, therefore the convincing of the Holy Ghost is necessary.

Beloved this should make us take heed how we heare, and how we reade, even to beg this convincing of the Spirit in every Ordinance. O Lord vouchsafe the Spirit of revelation, and take the scales off mine eyes, that as these are truths of themselves, so they may be truths to me,

Reason 3.

me. Sway my soule that I may cast my selfe up-
on thy mercy in Christ, &c.

Object.

I must answer some Cases that many a poore
soule is troubled withall. Alas I am not con-
vinced by the Spirit that Christ is my righte-
ousnesse, therefore what case am I in?

Ans.

I answer, some are more strongly convin-
ced and some lesse. Let a man be carelesse of
holy duties, and he is lesse convinced, but let
him be constant therein and he shall finde the
Holy Ghost convincing him more strongly,
that the righteousness of Christ is his; there
are many presumptuous persons that turne the
grace of God into wantonnesse, who because
through the Enthusiasmes of Satan they never
question their estate, but conceit themselves
to be good men and in the estate of grace, thinke
this to be the convincing of the Holy Ghost:
whereas this is a generall rule, Spirituall con-
vincing is not totall, but alwayes leaves in the
heart some drugs of doubting, as a ship that
rides at anchor, though it may reele too and
fro, yet is it safe for the maine. So it is with the
soule that is truly convinced, it is safe for the
maine, yet it is tumbled and tossed with many
doubts and feares, but their Anchor is in Hea-
ven.

Take this for a ground of comfort subscri-
bed unto in the experience of all beleevers,
that the spirit of God so farre convinces them
of Christs righteousness, as preserves in them
such a power of grace as to cast themselves upon
the

the mercy of God in Christ; and God will not quench that sparke, though there be little or no light, yet there will be heate; God will send his Spirit into the heart, so far as it shall not betray it selfe to despaire, and let such a beame into the soule, as all the power in hell shall not be able to keepe out; but it is our owne neglect that we are not more strongly convinced so as to breake through all. This is the priviledge of a constant carefull Christian, to be strongly convinced of the righteousness of Christ.

Thus we see how the Holy Ghost convinceth us of righteousness, other things I must omit. If this be so, I beseech you let us not loose our priviledges and prerogatives, doth God give grace, and give Christ with all his righteousness, and shall not we improve them? Let us use this righteousness in all temptations. Let us pleade it to God himselfe, when hee seemes to be our enemy. Lord thou hast ordained a righteousness, the righteousness of Christ, that hath given full satisfaction to thy justice, and he hath given me a title to Heaven: howsoever my soule be in darkness, yet Lord I come unto thee in the name of my Saviour, that thou wouldest perswade my soule of that righteousness. I would glorifie thy Name. Wherein wilt thou be glorified? In mercy or justice? O in mercy above all. I cannot glorifie thee in thy mercy, unlesse thou perswade me of the righteousness of Christ. Can I love thee except thou love mee first? Canst thou have

vse.

have any free and voluntary obedience from me, unlesse I be convinced that Christ is mine ? Now Lord I beseech thee, let me be such as thou maist take delight in. Beloved, since we have meanes of such a gift, let us never rest till wee have it. If Satan set upon us, hold this out, if hee tell thee thou art a sinner, tell him I have a greater righteousness then my owne, even the righteousness of God-Man, I have a righteousness above all my unrighteousnesse. Satan saith God is displeased with me, I but he is more pleased with me in Christ then displeased with mee in my selfe. Satan saith I have sinned against God, I but not against the remedy, send Satan to Christ. O but thou hast a corrupt nature that makes thee runne into this sinne and that sinne; but there is a spring of mercy in God, and an overrunning fountaine of righteousness in Christ, an over-flowing sea of the blood of Christ. Therefore let us labour to improve this righteousness of Christ to God and Satan, and against all remptations, yea against our owne consciences; I am thus and thus; yet God is thus and thus, all his Attributes are conveyed to me in Christ. Let us exalt God and Christ, and set up Christ above our sins, above any thing in the world, as *S Paul*, who counted all things dung and drosse for the excellent knowledge of Christ. You will aske mee, How shall wee know whether we be convinced of this righteousness or no ? I answer, we may know by the Method Christ uses in convincing; First, hee convinces

Quest.

Ans.

convinces of sin and then of righteousness; for a man to catch at righteousness before hee be convinced of sinne, it is but an usurpation; for the Holy Ghost first convinces of sin.

Therefore you have many perish, because they never were abased enough. Beloved, people are not lost enough, and not miserable enough for Christ, and not broken enough for him, and therefore they goe without him. But how shall I know that the Holy Ghost hath convinced me enough of sin, so that I may without presumption apply the righteousness of Christ unto my selfe? Onely thus, if the Holy Ghost have discovered my sinfull condition of nature and life, so as to worke in me an hatred of sin, and to alter my bent another way, and so make Christ sweet unto me, then I am sufficiently convinced of sin.

Quest.

Answ.

This in answer to that Question by the way. To returne in the next place, I may know I am convinced throughly of the righteousness of Christ by the witnesse and worke of the Spirit. The Spirit brings light and faith, the work of the Spirit hath a light of its owne, as I know I beleeve, when I beleeve, but sometimes we have not the reflect act of faith whereby to evidence our owne graces to our selves, but ever he that is convinced of the Spirit of God, his heart will be wrought to beare marvellous love to God; upon this apprehension, that God is mine, and Christ is mine, the soule is constrained to love, whereupon ensues an enlargement of heart and a prevalency of comfort above all discomfort, for
love

love casteth out feare. This one comfort that our sins are forgiven and that we have right and title to Heaven, when the soule is convinced of this it is in a blessed condition, then what is poverty and what is imprisonment? not worthy to bee reckoned in respect of the glory that shall bee revealed.

Againe, where the Holy Ghost convinces enough, there is inward peace and great joy surable to the righteousness. As the righteousness is an excellent righteousness of God-Man, so that peace and joy that comes from it is unspeakable peace and joy: So that when the heart sees it selfe instated in peace and joy, as you have it, *Rom. 5. Being justified by faith we have peace towards God*, not only inward peace and joy, but a peace that will shew it selfe abroad, a glorious peace, a peace that will make us glory, *vers. 3. We glory in tribulation.* A hard matter to glory in abasement: not onely so, but we glory in God, God is ours, and Christs righteousness ours; when Christ hath satisfied Gods wrath, then wee may make our boast of God.

Againe, where this conviction of righteousness is, it answers all objections, the doubting heart will object this and that, but the Spirit of God shewes an All-sufficiency in Christs obedience, and that sets the soule downe quietly in all crosses, and calmes it in all stormes in some degree. Where the soule is convinced of the righteousness of Christ, there the conscience demands boldly: *It is God that justifies, who shall condemn? It*

is Christ that is dead and risen againe, and sits at the right hand of God; Who shall lay any thing to the charge of Gods chosen. So that a convinced conscience dares all creatures in Heaven and Earth, it works strongly and boldly. I shall not need to enlarge this, you know whether you are convinced. To end the Point, I beseech you labour to live by this Faith, here is an evidence if we can live by it? How is that? Every day to make use of the righteousness of Christ, as every day we run into sin. Be sure wee have our consciences sprinkled with the blood of Christ, that as we increase new guilt, so we may have a new pardon; therefore every day labour to see God as reconciled and Christ as our Advocate with the Father. Christ is now in Heaven, if wee sin, make use of him, this should be the life of a Christian, to make use of Christs righteousness; when you finde nature polluted, goe to God, and say, Lord my nature though foule in it selfe, yet is holy and pure in Christ, He tooke the weakenesse of the humane nature unto him that hee might communicate the worth and efficacy of his divine nature unto me, and for my actions I am a sinner, but Christ hath fully discharged all my debts, and is now in Heaven, he hath performed all righteousness for me. Looke not upon me as in my selfe, but looke upon me in Christ, He and I am one. This should be every daies exercise to see our selves in Christ, and so see him and our selves one. I should enlarge the point further, but I will speak a word of the reason.

Vse.

What

What is the reason why the Comforter may and shall convince of righteousness? *Because I go to the Father*; what strength is there in that reason? why this, Christ took upon him to be our surety, and he must acquit us of all our sins ere he can go to his Father. If one sin had beene unsatisfied for he could not have gone to his Father, but now he is gone to his Father, therefore all our sins are satisfied for, so that now the Ascension of Christ is a sufficient pledge to me that my person is accepted, and my sins pardoned, because he is gone to his Father to appeare before the Father for us, which he could not have done, had he not fulfilled all righteousness.

But wherefore did he go to the Father? why to make application of what he had wrought. If Christ should not have gone to the Father, hee could not have sent the Holy Ghost to us. Therefore there is great use of this going to his Father. Satan pleads before God we are such and such, I but saith Christ I have shed my blood for them, and there he perfumes all our weake prayers; if we were not imperfect what need we a Mediator in Heaven. Therefore he is gone to Heaven to disanull all Satans accusations, and to provide a place for us; die when wee will, our place is ready.

Then again, he is gone to the Father to cloath us with a sweet relation, to make the Father our Father. For he saith, *Iob. 12. 17. I goe to my Father and to your Father*; so that he is not ashamed to call us Brethren, by vertue of this we may go to God and

and call him Father, and when we dye we may without presumption say, Father into thy hands I commend my spirit, for the Father loves us as he loved Christ, with one and the same love, though in a farre different degree. What a comfort is this, that when we die, we goe to our Father that is better then any earthly Father; Therefore it should joy us when the time of our departure comes: We see old *Jacob* when hee saw the Chariots come out of *Ægypt*, how his heart leaped, because he should go to see his Son *Joseph*: So when death is sent to transport us to Christ, to Heaven, had we a strong faith we should bee exceeding glad.

And let us learne here the art of Faith from Christ, *I goe to the Father*, saith hee, there was a great deal of time yet to passe, no lesse then forty dayes after his Resurrection before hee went to the Father, yet he saith, *I goe to the Father*, to shew that faith presents things future as present; Faith sees Heaven as present, and the day of judgement as present, and doth affect the soule as if they were now existent. If we had a Spirit of faith it would thus present things farre off as nigh at hand. Therefore when we meet with any thing that may make our way to Heaven seeme long or troublesome, exercise your Faith, and make your terme present to your spirit though remote from sence, say *I goe to the Father*, what though I goe through blood and a shamefull death, yea perhaps a tormentfull death: yet I goe to the Father; when a man is once perswa-

Vse.

ded that God is his Father in Christ, it will make him walk to Heaven before his time.

Let us make Vse of this point of Christs going to the Father. Beloved, there is not a point of Religion but hath a wonderfull spring of comfort, and it is want of faith that wee doe not draw more comfort from them. When therefore we part with our friends by death, thinke they are gone to the Father. If yee loved mee, saith Christ, ye would rejoyce, because I said, *I goe to the Father*. If we love our friends, we should rejoyce when they die; Beloved, this should comfort us, Christ is gone to his Father, O what welcome was there of Christ when hee came into Heaven, the same welcome will there be when we go to the Father? How joyfull entertainment shall vve have of the Father and the Son? Therefore death should not be troublesome to us, say Christs righteousnesse is mine, therefore I know I shall goe to the father, what care I then what kind of pains I go through. If a man be going to a desired place, howsoever the way be troublesome, the sweetnes of the end will make him forget the discouragements of his passage. Perhaps we must vvade to Heaven through a Sea of bloud, it matters not, the end vvill recompence all, though vve loose our limbes by the way: It is better to limpe to Heaven, then dance to Hell.

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